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omy of nearly all the leading articles in the *Pedagogical Seminary* during the last two years, including volumes 14 and 15.

Modern Problems in Psychiatry, by ERNESTO LUGARO. Translated by David Orr and R. G. Rows. University Press, Manchester, 1909. 305 p. (Publications of the University of Manchester, Medical Series, No. XII.)

After describing in his general introduction the evolution of psychiatry—its difficulties, the prejudices that hamper it, and breadth of knowledge needful—the author passes first to the psychological problems and stresses the need of distinguishing direct from indirect results of primary disturbance; discusses parallelism, dualism, etc.; is himself a realist; discusses the applications of psychology to the analysis of mental states of the insane and its difficulties. The anatomical problems are then taken up with a good account of Cajal and others. Then follow problems in pathogenesis, etiology and nosology, with a final practical chapter on treatment, asylum problems, relations to crime, etc. The author bases largely on his own experience and has not emerged from the influence of the Kraepelin school.

L'Année Psychologique, publiée par ALFRED BINET avec la collaboration de MM. von Aster, Becher, Benussi, Bergson, Bloch, Borel, etc. Quatorzième Année. Masson et Cie., Paris, 1908. 500 p.

The first article, 94 pages, is by Binet and Simon on the development of attention in children during successive years. Then follows one by Houllevigue on the physical ideas of matter; another by Souriau on sentiment and æsthetics; then follow articles by Borel, on the calculus of probabilities; an inquiry on the history of the methods of teaching philosophy, by Binet; on professional surveillance, by Imbert; on morals and biology, by Rauh; then a criticism of Poincaré by Goblot entitled *Mathematical Demonstration*; another article by Binet and Simon, on language and thought; hygiene and pedagogy, by Chabot; pragmatism, by Cantecor; and Binet on experimental chiromancy. The bibliography is less extensive than usual.

Alte und neue Gehirn-Probleme, von W. W. WENDT. Otto Gmelin, Munich, 1909. 116 p.

The best part of this pamphlet is devoted to the study of brain weights of men and women, ordered according to age, height, and weight. There are also statistics concerning the brains of suicides, those that have met with accidents, and those who have suffered other forms of death. The relation of brain weight to different callings in life and the results of all these tabulations are brought together at the end. The author thinks that the most important result of his statistics is that the brains of lowest weight that have nothing abnormal about them belong usually to day laborers; and here the lightest were some 1,120 g., while the lightest academic brain weights were 1,140 g. The author believes that brain weights can be established below which no individual of a certain grade or class ever sinks.

Essai sur la Psychologie de la Main, par N. VASCHIDE. Marcel Rivière, Paris, 1909. 504 p. (Bibliothèque de Philosophie Expérimentale.)

This essay, with thirty-seven full-page plates, is a posthumous work of the brilliant young author who died prematurely two years ago at the age of forty years. It is both comprehensive and unique. Beginning with chiromantic divination, the author proceeds to consider the chiromancy and physiognomy of the hand, from antiquity to the present time; the artistic canons concerning it; he then presents the

history of the hand in art, discusses its anatomy, physiology, psychology, the papillary striations and their value in the identification of criminals, its pathology, writer's cramp, degenerations of the hand, the language of gesture in society, the methods and results of research on the hand, its evolutionary significance, motor images, researches in divination and prevision, and concludes with a special essay on the theory of the possibility of psychic revelations by means of the hand.

Both Sides of the Veil, by ANNE MANNING ROBBINS. Sherman, French & Co., Boston, 1909. 258 p.

This work is introduced by Professor James, and is by a companion of his in psychic research "who from a state of doubt has won through to a faith in human survival in a spiritual order, which continues the visible one. It is a genuine record of a moral and religious experience, profoundly earnest and calculated, I should think, to interest and impress readers who desire to know adequately what deeper significance our life may hold in store." The author evidently lost her creed at Mt Holyoke, soon made the acquaintance of Mrs. Piper, Richard Hodgson, and A. P. Martin; had first failures, then fulfillments. To these the first part is devoted. The second part is entitled Communications from the Other Side of the Veil through Mrs. Piper, with extracts of reports and sittings. The last part is entitled Suggestive Thoughts on the Attainment of Spirituality

A Pluralistic Universe, by WILLIAM JAMES. Longmans, Green & Co., London, 1909. 399 p.

In these carefully studied lectures abounding with all the author's charm of expression, he seeks to "small down the universe" and takes Fechner's notion of a soul of the world as being a deity of sufficient size for humanity to make its deity. To him the whole universe was animated. The earth is in a sense one angel. Plants have souls. His transcendentalism is much above the ordinary pantheism. Consciousness is compounded. We must make a radical breach with intellectualism. The traditional radicalism gives us an essentially static universe. As Bergson, whom this work glorifies, puts it—the function of concepts is practical rather than theoretical. Logic cannot define a universe where change is continuous. Living things are their own others. Empiricism is a better ally of religion than is rationalism. Our beliefs form parts of reality. Indeed the word "rationality" had better be replaced by "intimacy." He wants the basis of discussions for all these questions "broadened and thickened up." He condemns very heartily the Oxford thinkers before whom he lectured for their inane Hegelism, and lashes the German metaphysicians even more severely. In homely terms, the book is a plea that we do not need monism or a unitary view of the world and do not need any theory that has cosmic dimensions; but it is sufficient for us to know the world of which the solar system is the boundary; and all discussions of the absolute and infinite must be abandoned. We have no space to discuss in detail the clever *apperçus* and *bons mots* that sparkle through these pages. It is interesting, however, to note that there could hardly be a more diametrical opposition than between pragmatism, especially the type of it represented by James, and the book of his colleague, Münsterberg, entitled "the Eternal Values," which seems to have been written under the inspiration of the motto: *Delindus est pragmatismus*.

The Meaning of Truth, by WILLIAM JAMES. Longmans, Green & Co., New York, 1909. 298 p.

This volume is an amplification of what the writer calls the pivotal